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Work for the New Year.

As another year opens, all those who are devoted to the cause of peace will be asking themselves how they may do most efficient service in its promotion. What is there new that can be done? How can the old principles be turned into fresh statements suited to the momentous needs of the hour? These questions we cannot answer for others. Every live worker will find his own way of answering them as new occasions make new demands upon him.

It will be helpful to all to remember that in peace work, as in all other work for the transformation of the world, we must be both theoretical and practical—intensely and thoroughly both these. The attempt to be the one without the other is to court failure from the start.

War is a great evil, a stupendous iniquity. Peace is the divinest of blessings, the loftiest of virtues. The principles and dispositions out of which war

springs, as well as the barbarous deeds of war, must be declared wrong in the most emphatic way; those which lead to peace and loving mutual service must be painted in the most living colors as worthy of the highest devotion. This must be done whether there is any war in sight or not. Peace talk of this kind is not mere rhetoric, not mere sentimental gush; it is the declaration of truth, and declaration of truth in the broadest general way, even in the most oft-repeated phrases and resolutions, lies at the foundation of all reform and progress.

Men who have no strong general convictions on any question, no ideas and theories which they cannot help trying to utter, even when there seems no immediate demand, will never do anything practical unless "jammed" by the crowd into so doing. The want of such convictions is the reason why so many people's apparent principles are so often hastily abandoned when there is the least danger that they will be practically tested. In reality, they have no principles on the subject, and are pulled about in any and every direction by the whims of expediency.

Too much importance, therefore, cannot be attached to the theoretical and ideal side of peace work. We have little respect either for the intelligence or the moral soundness of those who berate such workers as unpractical visionaries. Visionaries are the men who start the world up and keep it going, and there is no higher business than telling visions. Good men cannot "take the world as it is." They cannot be practical in that sense, and the cry against them, "be practical," is often nothing more than the expression of a wish to let things alone in their low and wicked course. So let the friends of peace everywhere keep on decrying war and uttering, in the closet and on the house-top, the great truths of brotherhood and peace which have been proclaimed so often during the century soon to

close. We must seek, by all the arts of legitimate persuasion, to win men to the acceptance of these truths. Only thus can we be sure of making any real progress toward the final abolition of war.

But at the same time we must be practical. We must continually hold up peaceful substitutes for war, and show their reasonableness and their applicability. We must go further than this. We must take up and thoroughly examine those "situations," those false and selfish national positions, out of which wars and rumors of wars arise. We must show the reasonable and peaceful way out of these situations. We must have positive solutions to offer. We believe that our principles are right; we must seek to apply them to all cases of dispute as they arise. We must make ourselves heard in private and through the press of our locality, when the tide of passion and senseless speech begins to rise. We have no right to dodge these burning questions. The temptation to do so is often very great, because frequently the situation is such that the only thing that can be done is to stand up in one's boots and protest against the mad course which is being entered upon, with the certain knowledge in advance that the protest will be unavailing. Peace workers often say, under such circumstances, "What is the use? Nothing can be done. Let us wait till the trouble is over, and then go on with our work, when people will be more open to the truth." But people are less open to the truth afterwards than before. Besides, the time to lift the voice against a wrong is the moment when the wrong is about to be done or being done. People who do nothing at such moments are justly open to the charge of being mere theorizers, or, worse still, weaklings and cowards.

The present outlook in many countries makes it certain that there will be in the immediate future plenty of opportunity for the friends of peace to enter vigorous protests against what they will in all probability not be able in the least to prevent. But intelligent protest is always useful practical work. Much of the best work of the world has been of this sort. It is often heroic work done in the face of misrepresentation and persecution. It sometimes costs heavily in more ways than one. It fails for the time, but it becomes a vital part of that common fund of advanced thought and moral force which by and by break down all opposition and sweep away the old evil forever. Wherever, then, we

cannot change a wrong course of events, let us at any rate be true to ourselves and our principles and enter our solemn protest, whether the wrong-doer be our own country or some other. Many of the friends of peace in different nations have a solemn duty to perform in this regard to their own country—a duty which, because of the blinding and paralyzing influence of false notions of patriotism, they have not yet had the courage to perform.

With the difficult and thankless work of the year, there will be much of an encouraging and joyful kind. The cause for which we toil is making steady gains and there will be triumphs, perhaps very great ones, before another winter falls. About these hopeful points—the Anglo-American treaty, the Czar's Conference on disarmament and others of similar character which may arise—all who long and strive for peace will throw all the weight of a passionate service and a "fervent prayer effectual in its working."

Disarmament.

Disarmament is no longer a question of mere academic interest. The Czar's action has made it an intensely practical one. It is true, he did not say "disarmament" in his manifesto. But everybody knows that is what was behind his utterance, and that is what everybody that cares anything about the matter has been thinking of since that memorable day in August.

Disarmament has long been a duty of the civilized nations. It is doubly so now. Every day that they put it off they add to their sin and their condemnation. Not only so; they cannot much longer put it off without making unescapable the day of wrath and of unspeakable calamities which the present armaments are certain to bring.

Is disarmament practicable at the present time? The Czar has given, in his manifesto, the two chief practical reasons for believing that it is necessary; and if it is necessary, it is certainly practicable. First, the armaments of the powers have failed of their purpose. They have been intended, professedly so at least, to make peace more secure. That is why each nation, so say its rulers, has pushed its military preparation to the utmost limit, to prevent others from making war upon it. But Nicholas of Russia says that the general insecurity was never greater. Lord Salisbury agrees with him that "the material of war is terribly prevalent on all hands." Whatever temporary or local pacific effect they may produce, there is not the least guarantee of permanent freedom from war in these enormous accumulations of powder and shell, of war-ships and fortifica-